

deed which the Provisional Government charges you to present to the powers as a pledge of European safety, have not for their object to obtain forgiveness to the Republic for having had the boldness to create itself, and will less to ask them to place of a great right and a great object—to make Europe and nations reflect, and not to allow them to receive themselves involuntarily as the character of our revolution to give its true light, and its just character to the event; in short, to give pledges to humanity before giving them to the world, and to our honor, if they should be unacknowledged or threatened.

The French Republic will, then, not make war on any one. It has no occasion to any, that if conditions of war are laid down to the French people, it will accept them. The thoughts of the men who at the present moment govern France are these: It is for France, if war be declared, to be a war of strength and glory, in spite of its moderation, it will be a terrible responsibility for France, if the Republic itself declares war without being provoked to it. In the first place, its martial genius, its impetuosity of action, its strength of arm, its courage, its energy, will render it invincible within its own territory, and redoubtable, perhaps, beyond its frontiers. In the second place, it would turn against itself the recollection of its conquests, which diminish the affection of nations, and it would compromise the first and most useful alliance, the spirit of nations, and the genius of the age.

According to these principles, sir, which are the real principles of France—principles she can present without fear, and without suspicion, to her friends and to her enemies—you will have the goodness to impress upon yourselves the following declaration:—

The treaties of 1815 exist no longer as law in the eye of the French Republic; nevertheless, the territorial circumscriptions of these treaties are not facts which it admits as a basis, and as a point of departure in its relations with other nations.

But if the treaties of 1815 do not exist any longer, except as facts to modify a common understanding, and if the Republic declares openly its right and its mission is to arrive regularly and peacefully at these modifications, the good sense, the moderation, the conscience, the prudence of the Republic exist, and are for Europe a better and more honorable guarantee than the letter of those treaties, so often violated and modified by Europe itself.

Endeavor, sir, to make the emancipation of the Republic from the treaties of 1815 to be clearly understood, and try to show that that freedom has nothing in it which is irreconcilable with the repose of Europe.

Thus we declare it openly. If the hour of the destruction of our nationalities, oppressed by Europe or elsewhere, should appear to us to have sounded in the decrees of Providence; if Switzerland, our faithful ally since the time of Francis I, were constrained or threatened in the advance which she is effecting in her government, in order to lend additional strength to the facade of democratic government, which the independent states of Italy were invaded—any limits or obstacles were imposed on their internal transformations—if the right of alliance, among themselves, in order to consolidate an Italian nation, were contested by main force—the French Republic would believe itself entitled to arm itself, in order to protect these legitimate movements of the greatness and the nationality of States.

The Republic, you see, by its first step, repudiates the era of proscriptions and of dictations. She is decided never to veil liberty at home. She is equally decided never to veil its democratic principle abroad. She will never permit any one to interpose between the peaceful nation of its liberty and the regard of nations. She proclaims herself the intellectual and cordial ally of every right, of every progress, of every legitimate development of the institutions of nations which wish to live on the same principle as herself. She will not attempt any moderate or incendiary propaganda among her neighbors. She knows that the Republic is no durable freedom, but that which grows of itself, on its own soil. But that which will exercise by the light of its ideas, by the spectacle of order and of peace which it hopes to give to the world, the sole and honest proselytism of esteem and sympathy. This is not war, it is nature. That is not to embroil the world, it is to shine from its place on the horizon of nations, to advance them and to guide them at the same time. We have seen, sir, that the only question of war was mooted, a year ago, between England and France. It was not Republic France which started that question of war; it was the dynasty. The dynasty carries with it that danger of war which has been the scourge of Europe, by the entirely personal ambition of its family alliances in Spain. Hence that domestic policy of the fallen dynasty, which weighed for seventeen years on our national dignity, weighed at the same time, by its pretensions to a crown at Madrid, on our internal affairs, and on the peace of Europe. The Republic has no ambition. It inherits not the pretensions of a family. Let Spain govern itself, let Spain be independent and free. France, for the solidity of this natural alliance, counts more on the conformity of principles, than on the successions of the house of Bourbon.

Such is, sir, the spirit of the councils of the Republic. Such will invariably be the character of the policy, frank, firm, and moderate, which you will have to represent.

The Republic has pronounced at its birth, and in the midst of the heat of contest not provoked, to the people, three words which have revealed the soul, and which will call down on its cradle the blessings of God and men: Liberty, Equality, Fraternity. She gave immediately thereafter, by the abolition of the punishment of death for political offences, the true commentary of those three words at home; do you also give them their true commentary abroad. The sense of the Republic, applied to our external relations, is this: the breaking by France, of the chains which weighed on its principle and its dignity; the recovery of the rank which it ought to occupy in the scale of the great European powers; in fine, the declaration of alliance and amity to all nations. If France is conscious of its part in the mission of freedom and civilization, in the present age, there is not one of those words which signifies war. If Europe is prudent and just, there is not one of those words which does not signify peace.

Receive, sir, the assurance of my high esteem.
(Signed) LAMARTINE,
Member of the Provisional Government of the Republic, and Minister of Foreign Affairs.
Paris, March 2, 1848.

Paris correspondent of the N. Y. Courier & Enquirer.

Humanity has marked all the movements of the people and government. I have referred to some, but there are others, and authenticated, besides all that took place under my own observation. Among others, was the conduct of the armed multitude, when they had the King in their power, with only a small force of the cuirassiers to protect him. As he was escaping, near the closing scene of the drama, one of the officers cried out, as he perceived he had not sufficient force to protect the monarch—Gentlemen, spare the King! One of the masses, in a stentorian voice, responded:—We are not assassins; let the king go! Yes, yes, cried the multitude, let him go! And he did pass through those ranks, without firing, and without injury. So did the Duchess d'Orleans, with her two children, and the Queen, surrounded by the multitude. At dusk, the king and his family remained all night, till nine o'clock the next morning, unmolested; and indeed every member of this numerous family has been permitted to pass through France, and to leave this country unharmed, and without suffering any indignity. So of the ministers; and now all the papers, proclamations and language of the people, are cultivating and encouraging the feeling of mercy.

Another principle—that of integrity—has been equally strongly marked. All the notions of power, of privilege, of the king and royal family, which were found in the palace, have been carefully preserved, as they were first found by the laboring men, who first entered the palace; and all recompense for doing so has been refused. These sums which have been carried to places of refuge, and which have been placed in the hands of the people, have been completely secured, and every dollar of the deposit for the last twenty-four hours, said to the officer who had the charge of removing

the property, 'Sir, have you forgotten us?—we have eaten nothing since yesterday noon.' The officer was astonished—asked them what they would have—'they answered, 'some bread.' Upon his remonstrating with, and asking them to receive some compensation, they declined. He then asked for their names; they refused to give them; said they had not fought for money, and they were not in want of any thing but some bread to appease their hunger. At the Palais Royal, in the interior, and soon a mob was discovered stealing spoons. They said, 'You are not of us—you are a thief—knelt down, and instantly they shot five balls through his body, and labelled it 'thief,' and left it for the authorities. The fraternity of feeling has been a remarkable phenomenon. One common sentiment to improve the condition of laborers, relieve the honest poor, and give succor to the wounded; and these feelings have all been attended thus far by the most reasonable demands upon the government in all respects.

PARIS, March 2, 1848.
The King lost his breakfast on the morning he escaped. When the insurgents entered, they found the table not only set, but the repast prepared and served upon it. The king's servant said to him, just before that time—Your majesty, there is a great excitement among the people, and you will be obliged to make appearances, to appease them. The king remarked, that it was only a coffee-house affair, which they would put down in a few hours! When he made his escape, he was dependent upon this servant to bring him two shirts; but he could not stop to take any money with him, and at dusk, his friends raised two hundred francs for him, to pay his expenses to England.

In the evening the King had his throne, a curious scene was presented. Furniture lay scattered in every direction—men were smoking and lounging upon the chairs covered with rich silk damask; and the elevation upon which stood the throne, and over and around which hung the most costly curtains and ornaments, were filled with men, and in the same dress, each with a gun and lay on the floor. They were busily talking, and entirely at home. On one of the large sofas, sat a red-haired man, smoking his cigar, with his feet on a chair covered with silk damask, reclining at his ease, and singing a revolutionary song. A crowd of men and women had rushed in, (and the women were very numerous), were promiscuous from room to room, to examine the interior of a building, which they seemed to feel belonged to them, and from a view of which they had been deprived about sixteen years.

The manifesto of De Lamartine, to the powers of Europe, has elicited almost universal admiration in France; how it will be received elsewhere, is yet a matter of uncertainty. It is a bold and many document, full of lofty sentiments, and couched in brilliant, epigrammatic language. It will doubtless find way into America; and we have heard in mind one thing, Lamartine is *untranslatable*. You may criticize his words, and possibly his ideas; but his spirit is like the wine of his own native hills—if you expatriate it, you must adulterate it.

From the London Times, March 9th.

We shall not be misunderstood when we say, that while all our neighbors are having their revolutions, we have a revolution of our own. One of the quiet and constitutional sort. All Europe is taking a start. Every country is contributing something to the movement. France expects to gain something by her change. The British people will be pleased to be taken in this respect. They will be glad to see the French people in a position to enjoy the exclusive possession of her three political goddesses, and much good may they do her. What will satisfy the British people is, practical improvement. Once proved to them that you have removed an abuse, destroyed an injurious monopoly, returned the administration of justice, of education, of finance, of public health, secured employment for the poor, or done any good work, and they will be content to drop the ideal. We want, therefore, practical men; and a practical, that is, an efficient Minister, is all the dictator we require. A moderate budget of good measures, vigorously pushed, and ultimately carried into effect, will revolutionize the French people—because it is *good*, and *practical*. It is a practical revolution in the common sense, but some decided progress; and if it cannot get that progress from one Minister, it will require him to abdicate, and give place to another.

EVACUATION OF THE TUILERIES.—After the capture of the Tuileries, a band of some four hundred armed individuals resolved to remain and make it their quarters. They slept on sofas, or on camp beds, lived, cooked, and made themselves at home in the palace. Among them was a person said to be the strongest man in France—a painter's model, the best of the kind. The Prefect ordered the National Guard; but one of the lawless band always stationed himself as sentry along side of the National Guard sentry. It was soon found that these gentry were not of the most obedient kind. For they contrived to force open doors and drawers, and to pass objects of value through the gates of the Tuileries. The Prefect ordered at first food was sent to them, as to soldiers; but last this being withheld, they contrived to procure some. At last, the Prefect considered they had had fifty rounds of ammunition per man, and would set fire to the chateau, if attacked, and they might then have been obliged to demolish these desperate men. An assault could scarcely be asked of the good citizens who compose the National Guard; police there was as yet none; and the soldiers had declined to attack the people. The only corps that could be got were the youths of the college of St. Cyr—E. e. the sons of the best families of the kingdom. The Prefect accepted their offer of reducing the brigands; and the latter were summoned on Monday night. In reply, they offered to decamp, on condition that each one of them was to have a pension of 800 francs a year, and that some of them were to be sent to the colonies. The Prefect refused these honest terms, and gave them till ten this morning, to submit. At ten, this morning, the boys of St. Cyr, well armed, marched into the court of the Tuileries, with a crowd of Parisians gathered thousands strong to witness the fun. They were in part disappointed; for the brigands, frightened at the sight of the National Guard, had already fled to the palace. Some were searched; all had dollars in abundance. Some were marched to the Hotel de Ville, and some escaped. Too much prison cannot be bestowed on the rascals of St. Cyr.

A Paris letter of the 7th, speaking of these undisciplined gentry, says:—
They have lived at rack and manger in the palace, ever since it was entered, and the royal cellars and wardrobe have unquestionably suffered. Some of them were found wearing three shirts and two pairs of pantaloons;—and Louis Philippe landed in England without a change of either! You may imagine the fund of amusement these incidents afford the Parisians, with their keen sense of the ridiculous, especially if spiced with mischief or damage to the powers that were. The operation of dismissing these patriots with a dash of the brigand, was not accomplished without some anxiety, at least on the part of the public. But 'mascally' had its teeth drawn and claws pared quietly.

DOWN WITH THE FORTIFICATIONS.—Popular jealousy of the fortifications constructed by the late Government, for overhauling the people, has produced an important consequence. The Commissary of the government at Lyons, published the following decree, on the 5th inst.:—
'The fortified encircle, which extends between Lyons and La Croix Rousse, shall be demolished, with the exception of fort St. Jean, which is considered indispensable for the common defence, and of the barracks necessary for the services of the republic. The Provisional Government, by another decree, appropriate the ground and buildings of the encircle to some object of public utility.

The execution of the present decree is confided to the military engineers, and the demolition shall commence to-morrow. Public safety, however, shall be maintained by the zeal and patriotism of the National Guard and the people. Those who should disturb it are enemies to the Republic.'

THE LIBERATOR.

BOSTON, APRIL 7, 1848.

FOURTEENTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Fourteenth Annual Meeting of the American Anti-Slavery Society will be held in the Broadway Tabernacle, New York, on Tuesday, the ninth day of May, at ten o'clock, A. M. The present aspect of public affairs in this country, should make this meeting one of more than usual importance and interest. The Southern boundary of American Slavery, which, since this Society was formed, has been removed from the Sabine to the Nueces, it is now proposed by its guardians to remove still further into the free territory of a sister Republic. We have little reason to expect a more favorable termination to the two years' war waged, at an enormous expense of blood and treasure, for the sole purpose of extending the worst system of human bondage by conquest. Whether the Abolitionists of the country can arrest the perpetration of this stupendous national crime, or not, it is no less their duty to make the effort. The last public protest they may have the opportunity to record against it, should be earnest and unanimous.

The necessity of the moment should remind us how much of the work is still to be done, which this Society, fourteen years ago, resolved to do. Since its formation, Slavery has not been abolished in a single State of the Union. A million more of our countrymen have been born to the lot of slaves. But that this Society and its auxiliaries have aroused, to a certain degree, an universal Anti-Slavery sentiment at the North, and have made the topic one of absorbing interest throughout the country, is the best evidence of the wisdom of their measures, and should be the strongest incentive to still more strenuous and self-denying toil.

The old and tried friends of the cause, and those who have been but recently aroused to the necessity of the overthrow of the felon system of American Slavery, are urged to make this meeting a GRAND RALLY FOR FREEDOM.

WILLIAM LLOYD GARRISON, Pres't.
WENDELL PHILLIPS, Sec'y.
S. H. GAY, Sec'y.

FRANCE AND EMANCIPATION.

There will be a meeting of the American Anti-Slavery Society at the MELODEON, on the Evening of Fast Day, at 7 o'clock, to celebrate the anniversary of the French people, in decreeing the immediate abolition of SLAVERY throughout the Republic. WENDELL PHILLIPS, W. H. CHANNING, DR. HOWE, THEODORE PARKER and W. L. GARRISON, will address the meeting. The public are invited to attend.

W. L. GARRISON, President.
S. H. GAY, WENDELL PHILLIPS, Sec'y.

The above is the meeting that was alluded to in our last number, as designed to be held in Faneuil Hall, on Friday evening of the present week. As the fact which is peculiarly acceptable to God is the undoing of heavy burdens, and letting the oppressed go free, the evening of Fast Day has been deemed very appropriate to celebrate the abolition of slavery in the French colonies. The Melodeon has been substituted for Faneuil Hall, in consequence of the unwillingness of the city authorities to allow any public meeting to be held in the Hall, (which is still dreary in the sable weeds of woe, in consequence of the death of John Quincy Adams), until after the delivery of Mr. Everett's Oration.

As yet, no call has been made in Boston, for a public meeting of the citizens, to congratulate the people of France on their adoption of a republican form of government! The Daily Advertiser speaks of the revolution in the following querulous tone:—
'The spasmodic movements in favor of a republic, which have been going on throughout the whole of Europe without a sort of shudder, and without repeating to himself the old formula, that 'change is not reform.' The Parisian populace, in the moment of struggle, show the signs of a liberal and enlightened people, but the bourgeoisie, tearing up rails upon the roads, and burning down buildings at the stations. The Italian populace appear to be still restrained from violence by a certain well understood sense of the propriety of change have been bleeding the latter, and have yet settled down into a peaceful and regular social organization. From all appearances, it will probably be long before we can look upon the state of the continent of Europe, as one of peace, order, and good government.'

The following is the Address which has been transmitted to the Planters in the Colonies, by the Provisional Government:—

TO OUR BROTHERS IN THE COLONIES.

In presence of the noble and generous victory of the people, whence will spring liberty for all, we recommend our brethren in the colonies to remain calm and tranquil. They will thus give to the Provisional Government, which is composed of citizens devoted to the cause of emancipation, the power and liberty of mind which is necessary for the preparation of this great and humane measure. Soon their will be neither masters nor slaves in the colonies. The republic will give the latter to France as new citizens. But it is necessary that the colonies well understand the rights and duties conferred upon them by the name of citizen. We must all, by our love of order, labor, and true liberty, prove ourselves equally worthy of that name with the heroic people of Paris. We must, by our calmness and moderation, teach not merely France, but the whole world, that we are capable of making the greatest sacrifices, and exercising the greatest self-denial, in order to obtain liberty. Impatience would spoil everything.

We recommend the negroes to put confidence in the whites; the whites to trust the negroes; and all classes to put confidence in the government. We advise the former to consider it their duty, as good citizens, to forget the past, and the latter to make the most sincere and loyal preparation for the new era on which we are about to enter.

Let us hope that the free will of the planters will cause the will to disappear from all the plantations. A generous beginning alone can assure gratitude.

We must facilitate the task of government by making large concessions to the laborers, and employ ourselves diligently and without delay to the organization of labor. This great and noble problem, which it will be the endeavor of the Republic to solve, is much more easy of solution in the colonies than in France. The intelligent men of the country would, therefore, be wanting in their most important duty as citizens, if they did not hasten, from this time forth, to devote themselves frankly and legally to the task, in order that the most important element of universal happiness may result therefrom.

Let this grand deed of civilization, order, liberty, include all men, of all complexions. Let every one well weigh its terms in his conscience, and consult his heart, in order to pursue its realization with all the force which he has at his disposal. Order leads to liberty, and liberty conduces to universal happiness.

Let us close from our minds the evil passions which might lead us away from the pursuit of this great object: we have no longer to fight for, or defend liberty, but rather to prepare and to organize it. To work then, without further delay! but to work with the proper tools. We know of no such tools as the sword, the bayonet, and the bullet. We have made some little progress towards it, but by our efforts, the only recompense which we ask from our compatriots is, that they should not act precipitately, but should place implicit confidence in our devotion, which will never fail them.

To conclude, we have no more to say to the Provisional Government. But we feel convinced that this will be one of the first acts of the Constituent Assembly. We therefore recommend to all, patience, hope, union, order, and labor.

A. P. PERRINSON,
Captain of the Marine Artillery.

THE SUCCESSOR OF JOHN Q. ADAMS.

The election, to fill the vacancy in the U. S. House of Representatives, occasioned by the death of John Quincy Adams, took place in the Eighth District, on Monday last. The candidates were—Hon. Horace Mann, (Whig)—E. K. Whittier, Esq., (Democrat)—Gen. Appleton Howe, (Liberty). The result was as follows, Holliston being the only town not heard from in the District:—Mann, 4254; Whittier, 1839; Appleton, and scattering, 1065. Mann's majority, 1350. Gov. Briggs' majority, in the same District, at the last State election, was only 466.

Mr. Mann has made himself famous, on both sides of the Atlantic, for his indefatigable and unequalled efforts to promote the Education of the People in this country. In point of intellect, of integrity of character, of true self-respect, no better successor would Mr. Adams himself desire, if he could speak audibly from his tomb. On the subject of Slavery, Mr. Mann has always acted a non-committal part; and the support given to him by the Boston Atlas, the organ of the cottonocracy, is a bad omen—though the Whig was equally friendly to his election. From his list, accepting of his nomination, we make the following extract, which has a strong anti-slavery tone. The words are excellent—now for the deeds!

'The enactment of laws which shall cover waste territory, to be applied to the myriads of human beings who are hereafter to occupy that territory, is a work which seems to precede and outrank every other duty to which a legislator is called upon to devote himself. Whether a wide expanse of country shall be filled with beings, to whom education is permitted, or with those to whom it is denied, with those whom humanity and law make it the duty to teach, or with those whom inhumanity and the law make it a legal duty not to teach, seems preliminary to all questions respecting the best system and methods for rendering education effective.'

There is a crisis in our affairs. A territory in extent far exceeding that of our original States, when the Federal Court, by the power of Great Britain, has lately been added, or is doubtless about to be added, to our national domain. The expanse of this territory is so vast, that it may be divided into a dozen sections; and these sections may be erected into separate States, each of which shall be so large that Massachusetts, if it would seem, in its present condition, could not hold it in front of it. Parts of this territory are fertile and salubrious. It is capable of supporting millions and millions of human beings, of the same generation. The numbers of the successive generations, which in the providence of God are to inhabit it, will be as the leaves of the forest, or as the sands on the sea shore. Each one of these is a being, with his joys and sorrows, his hopes and fears, his susceptibilities of exaltation or abasement. Each one will be capable of being formed into the image of God, or of being deformed into the image of all that is anti-godlike.

These countless millions are to be our kindred; many of them, perhaps, our own countrymen; for, in the hands of God, the blood of all nations of men to dwell on the face of the earth? In rights, in character, in happiness; in freedom or in vassalage; in the glorious immunities and prerogatives of knowledge, or in the debasement and superstitions of ignorance; in their upward-looking aspirations of love and moral excellence, or in the downward-looking passions, rushing to brutal appetites and passions, what shall these millions of our fellow creatures be? I put it as a practical question, what shall these millions of our fellow-creatures be?—for it is more than probable that this very legislation—nay, that the actions in pure and noble feeling, which are now being enacted, will have run out, will prescribe and fore-ordain their doom. That doom will be what our present conduct predestines.

If we enact laws and establish institutions, under whose benign influences that vast tract of territory shall at length have myriads of human beings, each one a free-born man, each one capable of the noblest rights of life, liberty and the pursuit of happiness; each one free for the cultivation of his capacities, and free in the choice and in the rewards of his labor;—if we do this, although the grand results may not manifest themselves for a thousand years, yet when the fulness of time shall come, the equity and the honor of freedom, the equity and the honor of freedom, will be the mould in which their fortunes are to be cast, that, for them or for any portion of them, there shall be servitude instead of liberty, ignorance instead of education, debasement instead of dignity, the indulgence of bestial appetites instead of the sanctities and securities of domestic life;—then, until the mountains shall melt, and the arches of the sky shall fall in rottenness, these mountains and these arches will witness to each other the exertions upon our memory of all the great and good men of the world. And this retribution, I believe, will come suddenly, as well as forever.

In one of the South western States, a vast subterranean cave has been discovered, deep down in whose chambers there is a pool of water on which no beam of sunshine ever shines. A nightless fire is said to inhabit this rayless pool. In this manner, indeed, the rudiments of a visual organ are supposed to be dimly discernible, but of an orb to reflect the rays of light, or of a retina to receive them, there is no trace. Naturalists suppose that the progenitors of these animals, in ages long gone by, possessed the power of vision, but that, being buried in these depths, by some convulsion of Nature, long disuse at first impaired, at length extinguished, and has at last obliterated the visual organ itself. The animal has sunk into a state of being, until its senses are accommodated to the blackness of darkness in which it dwells.

Thus it will be with faculties, above the surface of the earth as well as below it. Thus it will be with human beings, as well with the lower or brute creation; thus will it be with our own brethren and our children, should we permit them the Book of Knowledge, or seal their senses so that they could not read it. Thus will it be with all our God-given faculties, just so far as they are debarr'd from legitimate exercise upon their legitimate objects. The love of knowledge will be smothered, and the mind will be kept in the ever-present sense of inferiority. The sentiments of truth and duty will die out, when cunning and falsehood can obtain more gratification than frankness and honesty. The noblest impulses of the human soul, the most sacred affections of the human heart, will die out, when every sphere is closed against their exercise; when such a dreadful work is done, or threatens to be done, can any one stand idly by, see it perpetrated, and then expect to excuse himself under the false, impious pretext of Cain—Am I my brother's keeper?

For, then, do I agree with you and the delegates of the Convention you represent, in saying that the successor of Mr. Adams should be a man whose voice and vote shall, on all occasions, be exercised in extending and securing liberty to the human race? Of course, I do not understand you to imply any violation of the Constitution of the United States, which every Representative swears to support!

ANTI-SABBATH CONVENTION. We have never known the real clerical wolves in sheep's clothing more deeply alarmed, excited and enraged by any single meeting for reform, than by the late Anti-Sabbath Convention in this city, about which they are circulating all manner of falsehood and scandal. Their contumacious abuse, their howlings of derision, their lack of nerve excites our contempt. The Investigator pertinently says:—

'Probably no event for a great many years, has struck so much terror to the church and clergy, as the Anti-Sabbath Convention, recently held in this city. The acknowledged ability and purity of character of its movers, made it an occasion of the very highest interest, and gave it a most powerful influence in favor of liberal principles. The sectarian papers without exception denounce it in the severest terms; and not satisfied with this, they completely falsify its object. But this was to have been expected, and instead of being an injury to the Convention, it has in fact redounded to its honor, since the opposition and abuse of bigots, parasites, and fools, is always a sure sign of a good cause, and reflecting men as so much sterling praise; and so the bigots will find it in this case, as they see the influence of this Convention destroying their craft.'

For the last three weeks, we have been severely afflicted (as also every member of our family) with the influenza, so as to be unable to give any attention to our editorial department. We are slowly improving, however, and hope soon to wield our pen again in the cause of Personal, Civil and Religious Liberty. Our Sabbath assistants shall all be faithfully attended to, in due season.

DISSOLUTION OF THE UNION.

The Committee on the Judiciary, in the Legislature of this State, to whom were referred the petitions for a Convention of the People for the purpose of effecting a peaceful Secession of Massachusetts from the Union, have reported 'leave to withdraw.' Of course, in the present inert state of public sentiment, it was not expected that they would make a favorable report; and as they could neither deny nor refuse any of the reasons set forth by the petitioners for Secession, they wisely concluded to say nothing. The following were those reasons, which we again record for the consideration of all who revere liberty, and for the inspection and verdict of posterity:—

I. Because a portion of the citizens of this Commonwealth, on account of the color of the skin which it has pleased an All-Wise Creator to bestow upon them, are not permitted to visit the Southern States, under penalty of fine, imprisonment, or ENSLAVEMENT FOR LIFE—the Federal Government having neither the power nor the disposition to give them any protection whatever—thus destroying the sovereignty and independence of Massachusetts as a State, and virtually reducing her entire population to vassalage under those whose chief business it is to plunder the poor and defenceless, and to trade in slaves and the souls of men.

II. Because the measures taken, in strict conformity with the Constitution, to bring these outrages to the notice of the Federal Court, have been forbidden by legal penalties, by the Slave States, and the Agents of the Commonwealth, specially deputed for this purpose, have been driven back with INSULT AND VIOLENCE.

III. Because the lives of other citizens of the Commonwealth are put in imminent peril at the South, if, on visiting that portion of the Union, they shall be taken to exercise the right of speech or of the press, in manly and Christian opposition to the anti-republican and nefarious system of slavery, which is there cherished, and defended by the most frightful instrumentalities.

IV. Because it is impossible for those, who so severely maintain the rights of men as created equal, and who are endowed by their Creator with no inalienable right to liberty; to unite in political fellowship with slaveholders; for LIBERTY and SLAVERY are, and necessarily must be utterly antagonistic to each other.

V. Because it is morally degrading and politically disastrous, as well as a glaring absurdity, for a State, glorying in its freedom, to be in partnership with States glorying in the institution of Slavery.

VI. Because, by the annexation of a foreign slaveholding nation to the original Union, against the solemn and repeated remonstrances of the Legislature, in the name of the people of Massachusetts, an open controversy is waged with the Constitution, and without any Constitutional power on the part of Congress—the Constitution has ceased to be any longer binding on those who were the original parties to it, and ought not to be considered as in existence.

VII. Because, even if this annexation were not a violation of the Constitution, as formed in 1787, still we are the Constitution of the United States, as a covenant with death, and an agreement with hell, which ought to be immediately annulled by a free, moral, and Christian people; and because, so long as they shall consent to it, the people of this Commonwealth will be morally and politically responsible for all the cruelties and horrors of the slave system.

VIII. Because, by the alliance of the North with the South, the Slave power has been enabled to acquire the immense territories of Louisiana, Florida, and Texas, which it otherwise could not have done; and is thus presently waging a war of invasion against Mexico, for the acquisition of a large portion of that injured Republic, mainly, if not exclusively, to secure its own tyrannical supremacy over the entire country, and to multiply the number of its victims indefinitely.

HOWITT'S JOURNAL.

This admirable Journal of Literature and Popular Progress, edited by William and Mary Howitt, continues to be prompt in its publication, and rich and varied in its contents. The monthly part for March contains five engravings, and numerous prose and verse. The quarterly part, as given from that 'true-hearted American lady,' (as the Howitts justly call her) Mrs. A. Nicholson, who is going to and fro in Ireland, with a humane devotion not excelled by Howard himself, to aid the wretched, starving people of that unfortunate country, in a manner wholly unexampled by her sex. Mrs. N. complains of the misappropriation of the food and clothing sent from this country, and avers that, in consequence of the delay in giving out grants, 'hundreds, yes thousands, have died in Ireland, when sacks and barrels of meal were in the store-houses, oft-times going to waste.' Another sad and serious evil has been, that the corn that is sent from America gets damaged on the passage, and is ground coarsely in Ireland, leaving the hull on, which is almost a fatal poison. If we can find room for this letter, we will do so.

The following commendatory notice we copy from the Cincinnati Herald:—

Howitt's Journal.—We know not how extensive the circulation of this periodical is in this country. But every friend of the people of England, and of popular reform everywhere, will prize it as a volume as scarce as some of the heartiest and soundest minds in that country, ought to be its subscriber and reader. The Weekly parts of each month, in which it is published here, are stitched into a single cover, which forms its permanent binding. Its style is elegant in style, of liberal and refining tendency, and full of that religious spirit of hope, which naturally gives tone to the emanations of mind imbued with the spirit and principles of Christian progress. Its essays, sketches, and poems, are eagerly read, and share the common sentiment, that all to spread abroad the spirit of brotherly love, to teach the justice and the profit of benevolence, and to elevate the whole race of man. In the larger reviews and political periodicals, where questions of state policy are the principal topics of discussion, we find the records of the external history of the country. But here, in this journal of the people, the observing reader notes the inner life and spirit of the nation, and, silently renovating its entire social structure.

The American Agents for the Journal are Bedford & Co. New York; Crosby & Nichols, Boston.

THE STAIN ON OUR NATIONAL CHARACTER.

Extract of a letter from a devoted friend of the anti-slavery cause in Wrexham, Wales:—

'Would that we could congratulate you that the monster Slavery was no more; but he still lives—and lives and thrives in a country professing Christianity. It is appalling to think of, and scarcely we realize it. Some monstrous laws bear their horrors when the mind becomes familiarized with and accustomed to dwell upon them. Not so with American slavery. The very land has become a proverb and a by-word, and more and more an object of contempt and execration. Ten righteous men would have saved Sodom, and there are choice and noble spirits in America, who redeem her from the utter obloquy and scorn, which, for this counteracting influence, would be her portion in the estimation of the wise and good in every country, every clime. But what might she be! But for this foul blot, and other evils attendant on and inseparable from it, she would be as a city set on a hill, for the admiring gaze of the wide world. Alas! alas! that she is insensible to the degradation of her present position, and alike blind to the elements of greatness within her—waiting but for the rolling away of this black cloud, to make her shine out the real, instead of the pretended, land of liberty.'

For the last three weeks, we have been severely afflicted (as also every member of our family) with the influenza, so as to be unable to give any attention to our editorial department. We are slowly improving, however, and hope soon to wield our pen again in the cause of Personal, Civil and Religious Liberty. Our Sabbath assistants shall all be faithfully attended to, in due season.

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PLYMOUTH.

A very good meeting of the Old Colony Anti-Slavery Society was held in this quiet town on Saturday and Sunday last. The Society assembled at 7 o'clock on Saturday evening in Ellis Hall, Lewis Ford, of Abington, in the chair. Committees on Business, and on the time and place of holding the annual meeting, were appointed; also to procure, if possible, a larger house for this meeting on the morrow.

The assembly, which entirely filled the Hall, was addressed by Mr. Ford, Samuel May Jr., General Agent of the Mass. A. S. Society, Long Moody, of Lynn, and Richard Thayer, of Bridgewater; also, in a very few remarks, by W. W. Brown, after which, the society adjourned to the following morning at 10 o'clock.

On Sunday morning, the Society re-assembled in Ellis Hall, Bourne Spooner

MIDDLESEX CO. ANTI-SLAVERY SOCIETY.

The Society held its quarterly meeting at the City Hall in Lowell, on Sunday, March 19, at 10:12 o'clock, A. M. The meeting was called to order by Henry Abbot, one of the Vice-Presidents.

The Secretary being absent, John E. Grant was appointed President pro tem.

Samuel May, Jr., General Agent of the Massachusetts Anti-Slavery Society, being present, offered prayer, and read portions of Scripture from Jeremiah xliii. and Luke xii.; after which, Mr. May addressed the meeting, showing that wherever slavery prevails, it is tolerated or upheld, there could be no peace and pure religion; vindicating the employment of the best and holiest time for anti-slavery purposes, and showing that this is a more truly Christian use of the day than that for which the great body of meetings is held this day; and defending the anti-slavery cause from the charge of attacking the church of Christ, because it exposes the corruption and guilt of the church of the land.

Parker Pillsbury followed in a review of the religious condition of the country, and in a keen rebuke of the corrupt and selfish sentiment of the times.

Agreed to meet at 2 o'clock, P. M.

AFTERWARDS.

The meeting again assembled, Henry Abbot in the chair.

Mr. Pillsbury continued his remarks upon the character of the church of the land; its pretensions, its striving for popularity, its indifference to the claims of humanity. He showed how the church had refused to engage in the great efforts made in behalf of the well-being and improvement of mankind, and to mankind had been obliged to organize and, in a motion, Peace, Temperance, Washington, and Moral Reform and Anti-Slavery Societies, to accomplish the purposes which the church ought to accomplish.

Mr. W. Brown then addressed the meeting. He did not know of no cause that possessed the elements of pure Christianity more than did the one we had met to advance. The mighty and stupendous enterprise of redeeming from slavery three millions of the most abject of human beings, and restoring them their rights, their personal security, was a matter of no small importance in itself, and demanded the aid of the virtuous, the help of the prayers of the religious, and the hearty cooperation of the brave throughout the world.

Next thought we asked too much when we requested the church to come up to the rescue, and help us to break the fetters of the slave. He did not know, he knew by long weary years of sad experience, that it was to be a slave in this country, like a mother, a sister, and a brother beloved, and driven away to an unknown land, never to return more in time; and knowing, as he did, that the story of the outrages committed against his race was no new thing to those who boast that they possess the religion of the land, he was filled with indignation at their apathy, and would scorn their professions to meet at home.

Agreed to meet at 7 o'clock.

EVERING.

Mr. May came forward, and spoke some time in a most feeling and impressive manner, which must be well for our cause; and he who could say with himself, when he closed his remarks, that he had not something to do for the slave, must be one who had not a heart of flesh, and in whose dark, benighted soul, the first idea of Christian duty has never had birth.

Mr. W. Brown then said, it had been repeatedly asked, what was the anti-slavery movement accomplished? It seemed to him that the men who asked the question were very ignorant, and but poor observers of progress, in any form.

But five or six years ago, not a first class car on any railroad was opened to the colored man. Now it is not so; and if the second class car was used, it was for the accommodation of those whose means would not allow of the expense of a passage in the first class, irrespective of color or condition. Hundreds of churches in the country had abolished the class negro pew system. There was a time when the slaveholder could come to the North, and grasp with his hand his defenceless slave, and scarcely a word was heard in opposition to the wicked deed. But not so now; the great mass of mind was too far advanced to allow men to make New-England the hunting ground of men-stealers; and though this was done in the face of the Constitution and laws of the United States, it went to show how rapidly the founders of the anti-slavery cause had modified their sentiment. Politicians, all over the country, were going back into the past, and searching over their writings of Garrison and Foster, and in the light of the present, and the upward and onward advance of public sentiment. Massachusetts and Vermont had passed laws prohibiting the use of their jails, or employing their officers, in the recapture of fugitive slaves. Rhode Island followed. Connecticut and Maine were now nobly seeking to follow their better example.

After showing the firm reliance the South placed upon the North to help their slaves in subjection, and the often repeated assurances from the North that it considered itself bound to do so, he closed his remarks by reading the letter of his old master, Ralph Price, and interpreted it with remarks of his own, in his most forcible manner.

After Pillsbury said, since his friend Brown had done what anti-slavery had done, he would ask what slavery had done. It had still the countenance and support of the nation. It had the army, and navy, and the most unrighteous war that stands upon the world's history—it had corrupted the religion of the country, and by its wicked influence had created a world scene of true moral greatness. There were but few fathers in America, whose desire was to see the mother of such men as John Quincy Adams, the highest of their aspirations was to be the father of a Methodist, a Baptist, a Whig or Democrat. The high and glorious principle of moral progress had become almost wholly extinct in the past mass of the American mind. He trusted the day would come, when even that which now seems to be the character of the future sons and daughters of America.

The following resolutions, which had previously been offered and read, were then adopted, and the meeting adjourned.

Resolved, That the most serious obstacle to the spread and triumph of the principles of justice and humanity is the perversion of the first day of the week, (the only resting and hearing day of the working people,) to the unhallowed purposes of sectarian worship, at the dictation of a priesthood, who are either too ignorant, or too dishonest, to unfold the noble and sublime doctrines of the gospel of truth.

Resolved, That it is the duty of the friends of justice and freedom to rescue that day from such desecration, and to appropriate it to the great work of redeeming men from both secular and ecclesiastical bondage, in the true spirit of Him, who, when designated as a Sabbath-breaker, rebuked the hypocritical pretensions of his accusers, and declared the Sabbath was made for man, not man for the Sabbath.

Resolved, That the religion of Middlesex county, which sanctifies and excommunicates church members for differences about infant baptism, while it employs and pays men to butcher infants in Mexico, and hesitates not to vote the most bloody of these butchers into the highest offices in the nation, is a compound of folly and depravity that finds its parallel in the darkest ages of the past.

THE LIBERATOR.

Resolved, That to sustain such a religion, by attending to its worship, supporting its priesthood, partaking of its sacraments, or giving it any countenance, more than should be given to houses of gambling or prostitution, is to encourage an order of things as much to be dreaded as open atheism.

On the whole, this is to be regarded as a very encouraging meeting for the cause in Middlesex county. A respectable number attended during the day, and in the evening the spacious hall was full. Close attention was given to the several speakers, and many persons gave evidence of a deep and practical interest in the great questions which had been considered.

JOHN E. GRANT, Secretary pro tem.

J. M. SPEAR'S LABORS FOR THE PRISONER.

Perhaps it may be interesting to some of my friends to be occasionally informed of what I am doing for the prisoner. I improve an opportunity, at the close of my first month's individual labor, to assure them that I did not leave the Prisoner's Friend because I intended by any means to abandon the enterprise in which I have been busily engaged for the last three years, but because I saw that a distinct field of labor was opened to me; into which I felt moved to enter, and I saw that in that field there was as much labor for me to perform as I could well do. I desired to visit the prisoner frequently in his lonely cell, to assist him by gathering his friends around him, by pleading his cause in the courts, by aiding him, when discharged, to find employment, or by returning him home to his family; and I desired also to travel and lecture on crime and its treatment, as opportunity offered—all of which I clearly perceived I could not well do, and at the same time be an editor and proprietor of a weekly paper. One month has now passed away since I commenced my individual labors. During that time, I have assisted some forty persons, have distributed in the cell of the prisoner more than one hundred copies of the Prisoner's Friend, have made frequent visits to prisons, have visited some, paid some friends the children of the prisoner, gathered his friends around him, pleaded his cause in the courts, returned him to his family and friends, and have given lectures in Roxbury, Boston, Newburyport and Berlin.

It would, perhaps, interest the readers of the Liberator, should I give some account of individual cases of persons whom I have assisted. To gratify them, I will mention two or three cases.

A native of Maine had taken several watches and other property. He appeared in court without money, without counsel, and without friends. I felt moved to help him, and became bail for his appearance at court, to the amount of three hundred dollars. He returned to his boarding house, where he was kindly received. I learned that he was connected with one of the best families in Massachusetts. He had never been guilty of crime before. A statement of facts was made in his behalf in the court, several friends kindly came forward and testified to his previous good conduct, and the humane judge decided that he might be released by paying a fine of fifty dollars, and giving bonds to the amount of four hundred dollars for future good conduct. The money was borrowed, the fine was paid, bail obtained, he was released, and immediately commenced labor for his former employer.

A young man from B—, Maine, who had been in prison, desired to return home to his family and friends, but was destitute of means. On the evening of the day, he called on me for aid. I lectured in the Suffolk Street Chapel in this city. I mentioned his case there, and informed the congregation that I wanted means to pay his passage home. A benevolent gentleman who was listening to us, came forward, and offered us a free ticket. He was connected with the Eastern Railroad. The next day he was supplied with food, and he left Boston for home.

A mother who was in prison, desired me to find her children. She had been unexpectedly arrested when she was away from home, and had not had an opportunity to see them, or to send word where she was. After a great deal of inquiry, I found the wretched child where she had lived. Her children knew not what had become of their mother, though she had then been in prison a week or more. Her husband was lame and blind, and was then in the poor house. The wife had always maintained a good character, and was, I think, innocent of the crime for which she was imprisoned. I took the little girl, who was about five years of age, home to my house. Mrs. Spear washed her and clothed her, and we took care of her by the aid of friends, until I obtained a pardon for the mother, when she once more joyfully took her child to her arms.

A friend from Hopkinton called on me. One year before, he had taken a boy whom I found in prison. He had no father, and his mother was unable to provide for him. He had now come well, could make a good boat, and earn twelve dollars per month. These facts encouraged me to labor for the reformation of juvenile offenders.

Assisted by the wise counsel, and the substantial aid of several good friends, I hope to continue my labors for the salvation of the sinner, and the reformation of the criminal.

JOHN M. SPEAR.

DAVIS MILLS, CANADA WEST, MARCH 25, 1845.

RESPECTED FRIEND WM. LLOYD GARRISON:

Many of the readers of your paper having manifested a lively and enduring interest in the cause of the fugitives from slavery, in their transition state, as also in their asylums, I cannot justify myself in withholding from them such information as they ought to possess. You had the kindness, a few weeks since, to publish a notice for me, which, perhaps, made the impression that my continuance in this field of labor was very uncertain. I intended to make such an impression, for the purpose of burdening others a little, with the responsibility of sustaining those engaged in promoting their welfare. In consequence of debts incurred during the last two years, in the midst of much sickness and affliction, one of the laborers here was in danger of losing the humble shelter he had fitted up with his own hands for himself and family.

It gives me pleasure to say, to the praise of God's abounding grace, that the kind and timely interposition of a few friends at the East, who are entitled to his lasting gratitude, such a calamity was averted. He is now at his post, having for his cherished motto, that of the venerable Clarkson—"Go on, regardless of difficulties."

You have my sincere thanks for sending me the Liberator, which is much read by others, as well as myself.

As a dauntless pioneer in the great cause of universal freedom, may Heaven's Eternal King never up your arm for the conflict—make you strong for the battle against principles, and the adverse powers of oppression, superstition, and bigotry, and spare you to witness the happy consummation, when the beautiful banner of the Prince of Peace shall wave triumphantly over the nations of the earth.

Very respectfully, thine,

HIRAM WILSON.

What Next?—The authorities of the city of Charleston, S. C. have prohibited the sale of the "Discipline of the Methodist Church, South," because it retains a section of the general discipline of the Church which testifies to the "great evil of slavery," and inquires how it may be "extirpated." And the Annual Conference of that State have sanctioned the same, "in consequence of the submission of the Charleston clergy and laity to the restriction." So that the Southern branch of the Methodist Episcopal Church is in the singular position of having an authorized code of discipline which cannot be circulated among its members.—Com. Advertiser.

CONGRESS—THE FRENCH REVOLUTION.

In the U. S. Senate, April 3d.—Mr. Allen, of Ohio, moved that the resolution previously offered by himself, tendering the congratulations of Congress to the French people, be taken up.

On this motion an animated and interesting debate sprang up, in which Messrs. Crittenden, Allen, Bayley, and others, took part. On the one hand it was urged that for Congress to delay to recognize an grand movement in behalf of human liberty, as had just been achieved in France, would be totally foreign to the principles and character of this country. What would be said if the United States, which claimed to be the chosen home of liberty, should hesitate to recognize and encourage the struggles of other nations to attain freedom for themselves? On the other side, it was not yet certain whether the movement of France would ultimately be an advantage to the projects of liberal and republican principles of government. The speaker of the day, Mr. Allen, was of a character to excite some doubt as to the consequences of the present attempt, and it would be more advisable to wait and see what the developments would be. That time would come, and to judge, we need only wait until the assembling of the National Convention, to know of what kind the future institutions of France were to be, and whether her revolution was really an occasion of congratulation or not. Besides, it was urged that other business before the Senate, required its attention.

Finally, the yeas and nays were demanded on Mr. Allen's motion, when they stood as follows: yeas 21, nays 22.

The rules were suspended by yeas and nays, and a joint resolution, expressing the sympathy of Congress with the French people, on occasion of their recent revolution, and the proclamation of a Republic, was introduced.

No sooner had it been read, than several members rose to propose amendments, but before they were acted on, Mr. William Duer, of New York, moved that the subject be referred to a select committee, consisting of one member from each State of the Union.

Mr. Donnell, of N. C., moved to lay the subject on the table.

The question to lay upon the table was taken by yeas and nays, and decided in the negative—yeas 11, nays 41.

The general discussion of the resolution was entered upon, and continued by Messrs. Hilliard, of Ala., McClelland, of Ill., J. Ingersoll, Haskell, of Tenn., R. Ingersoll, Cummings, of Ohio, Giddings, Bayley, of Virginia, Duer, of New York, and Tappan, of New Hampshire. The discussion was one of the most exciting that has taken place in the House during the session. The subject of slavery was introduced by Messrs. Giddings and Tappan, in connection with the proclamation of the Provisional Government of France, abolishing slavery in the French colonies, and produced a great deal of warm feeling. The debate was protracted till a late hour, when the House adjourned. Mr. Ashmun, of Mass., having the floor on the subject for to-morrow.

Remarkable Phenomena at Niagara Falls.—The Buffalo Express of March 31 has the following:

"The water in the Niagara River at the village of Black Rock, fell, night before last, three feet lower than it was ever known before, and during the day yesterday ran rapidly down the river, and in the stage of the water in the river is frequently changed by strong northeast gales, that force the water in the lake towards its western extremity; but a fall so unparalleled, and at a time when severe storms seldom descend upon the Niagara, is a phenomenon exceedingly mild and propitious here—can scarcely be accounted for from such a cause. The water in our harbor has not perceptibly receded."

A letter from Niagara Falls, of March 30th, says:—"The Falls of Niagara, as is commonly supposed, are not a mere mill-race this morning! In the memory of the oldest inhabitants, never was there so little water running over Niagara's awful precipice as at this moment! Hundreds of people are now witnessing that which never has, and probably never again be witnessed on the Niagara River. Last night at 11 o'clock, the factories fed from the waters of this majestic river were in full operation, and at 12 o'clock the water was shut off, the wheels suddenly ceased their revolutions, and every thing was hushed into silence. Various are the conjectures as to the cause; the most reasonable of which is that Lake Erie must be making a grand delivery of ice, and that the month of Niagara, although large, is not quite enough to take in the whole of the ice, and that the consequences are, back water. Two men this morning saw a large quantity of the way across the river, from the head of Goat Island toward the Canada shore, where the water was excellent, the rock being as smooth as a floor. They drove outside of the island known as 'Allen's Island,' and turned round a thing which never before occurred! The 'Toke Rock' on the Canada side of the river looks rather dark up, the veil which has always protected it from public observation has been removed, and nature's works have been left exposed to the gaze of a cold and criticising world."

C. C. BURCH.—This distinguished advocate of the oppressed, preached last Sabbath, both forenoon and afternoon, in the Free Will Baptist Church at Waterford, Mr. Peck, greatly to his own credit, and the edification of his people, as well as of many others, having invited him to the meeting, and every thing was hushed into silence. Various are the conjectures as to the cause; the most reasonable of which is that Lake Erie must be making a grand delivery of ice, and that the month of Niagara, although large, is not quite enough to take in the whole of the ice, and that the consequences are, back water. Two men this morning saw a large quantity of the way across the river, from the head of Goat Island toward the Canada shore, where the water was excellent, the rock being as smooth as a floor. They drove outside of the island known as 'Allen's Island,' and turned round a thing which never before occurred! The 'Toke Rock' on the Canada side of the river looks rather dark up, the veil which has always protected it from public observation has been removed, and nature's works have been left exposed to the gaze of a cold and criticising world."

The Kingston (Janvier) Journal of the 6th contains the following account of a skirmish on the river Juan de Nicaragua:

"The Royal Mail Company's steamer Medway arrived yesterday, from Chagres. She brings accounts of a skirmish on the river San Juan between the detachment which lately left this island in the Alarm tripartite and Viceroy steamer, and the Spaniards at San Juan de Nicaragua. It is stated that five or six of the Viceroy's troops were killed, and an officer of the Viceroy severely wounded. It is also said, that between 20 and 30 of the Spaniards were killed, and a great many made prisoners by the English. Several of the strongholds of the Spaniards had also been taken, and a sufficient force left in possession of them."

Hayti.—We have received full files of Part an Prince papers to March 5th. The country was quiet. The session of the Legislature, by decree of Feb. 23d, was prorogued to Sept. 21st. The accession to the Presidency of the Republic, of Faustin Soulouque, was celebrated on the 1st of March with much pomp and solemnity. Salutes of artillery resounded at intervals throughout the day. The people and the officers of government, attended by a numerous military escort, repaired to the Capitol, where a Te Deum was sung, and a congratulatory oration pronounced. In the evening, the town was illuminated.—N. Y. paper.

New Orleans Charity Hospital.—There were admitted into the New Orleans Charity Hospital during the year 1847, 11,500 persons, of whom 10,130 had resided in the city less than three years. Of the whole number, 2057 died, including 595 by yellow fever, 104 by typhoid, 101 by typhus, 225 by dysentery, 115 by diarrhea, and 51 by consumption. Of the whole number of patients, 5789 were natives of Ireland, 1810 of Germany, 675 of France, 472 of England, 402 of Prussia, 160 of Scotland, 170 of Switzerland, 28 of the United States, 14 of Ohio, 57 of Georgia, 37 of Connecticut, 38 of New Jersey. The number of immigrants who arrived at N. Orleans from foreign countries in the year 1847 was 48,363.

Kidnapping.—Who can give any information about a certain Thompson Mack or Mark, a native of the East Indies, whose wife was a colored woman, by the name of Dana? They lived about eight years ago somewhere in William street, in this city. There is a young man who claims to be his child, and who says he was kidnapped eight years since, carried to Richmond, Va., in company with some other boys, and there sold into slavery. Having escaped from the prison-house, he wishes to hear about his parents. Information can be left at 22 Spruce street.—A. Y. Sun.

Melancholy Casualty.—In Philadelphia, Monday morning, Mr. Joseph S. Richards, a vinegar manufacturer, was awaked by groans which appeared to proceed from his vat; he immediately jumped up, went into his factory, and found that a negro had fallen into the vat. In his haste to get him out, Mr. Richards was seized with the gas. The negro and Richards both perished.

Col. Nicholas Van Rensselaer, a venerable soldier of the revolution, died at Albany on Wednesday, in the 94th year of his age.

THE PRISONER'S FRIEND ASSOCIATION.

The members of the Prisoner's Friend Association propose holding a Fair, commencing May 1st, and continuing three days. The proceeds are to be appropriated to the furtherance of the objects of the Association, among which are these:

To call the attention of people to this subject, and consequently excite their interest therein. This can be done by distributing information in regard to it, by lectures, and the circulation of books and papers. Among the latter is the "Prisoner's Friend," published by Charles Spear. It is the only paper in this country devoted to this reform, and like all other reform newspapers, must find its way slowly among those disposed to listen to its claims. It has thus far yielded its proprietors no income. The Messrs. C. & J. M. Spear have identified themselves with the cause, as its originators, and constant and steadfast friends, and the Association would like occasionally to extend to them a helping hand, by partly meeting their office expenses, by paying contributors to the paper, aiding them in visiting and relieving prisoners in any other way that the exigencies of the case may demand; but please to remember, that no amount, no aid in any particular way, excepting such as at the time may be judged most judicious, and so expressed by a vote of the Association.

They also want funds which they promise to use economically and carefully, to enable them occasionally to give free prisoners a suit of clothes, or a few days board, until employment can be procured for them.

One other portion of the vineyard seems to be waiting—who shall reap it? This Association proposes, as one branch of its interest in the reform, to discharge from the House of Correction. They are of all ages, from early childhood to old age. Many of them are so hardened in vice, that even the most sanguine philanthropists turn from them in utter despair, feeling that the immortal spark lies too deep buried for angust save the breath of Divine love to rekindle it; while others are 'more sinned against than sinning,' they are reaping the consequences of early evil influences, and are suffering for the preservation of that beautiful and holy gift of childhood, a teachable and docile spirit, which has made them easy learners of the lessons which alone they have been taught. When their term of sentence expires, they go, or are ejected from the prison, or are sent to the almshouse, and in a short time the doors of the prison again close upon them, hardened, reckless and abandoned.

Before we give over these young spirits, vice-nurtured and evil counselled, to the spell that holds them in duress, let us show them a better way. We would be ready at the door of the House of Correction to meet them, to assure them that they have true friends, and that we have ready for them a respectable home. Many, we are sure, would most thankfully put themselves under our guidance, and would thus place themselves in a way to be saved, which we say that we have labored in vain?

To accomplish much, we want not only pecuniary aid, but interest and counsel. We hope to have members of the Association from all parts of the State. No subscription or assessment is asked, but only such voluntary offerings as each feels disposed to give. Many have advised a Fair as the easiest way to put ourselves into possession of an amount wherewith to commence our labors. If those to whom this plan commends itself will assist us in accomplishing this object, we shall doubtless succeed.

A description of articles will be acceptable, and will be gratefully received by the Committee of Arrangements, or by either of those whose names are appended to this circular, either before or on the 25th of April. Gifts of flowers and refreshments will be very acceptable May morning.

Mrs. SAM'L. MAY.

Mrs. B. H. GRENE.

Mrs. OTIS EVERETT, Jr.

Mrs. F. MERRILL.

Mrs. S. M. HALL, Jr.

Mrs. O. H. MATHER.

Mrs. A. G. FARWELL.

Mrs. S. C. RUFF.

Mrs. E. HILBERT.

Mrs. H. G. POLLARD.

Mrs. W. E. RUSSELL.

Mrs. O. PECK.

Mrs. L. JENKINS.

Mrs. M. L. RICHARDS.

Mrs. FRANK R. FAY.

Mrs. GOULD.

Mrs. JOHN KARRINGTON.

Mrs. NOAH WIGGINS.

Mrs. CHARLES PETERS.

Mrs. CHARLES CLASSEN.

Mrs. MARTHA DICKINSON.

Mrs. H. A. PECK.

Mrs. L. GOULD.

Mrs. MARY E. TOMPKINS.

Mrs. MARY ANN WHEELER.

Misses NEWMAN.

THAYER.

COMMITTEE OF ARRANGEMENTS.

Mrs. MAY, 88 Adkinson St.

Mrs. HAL, 4 High St.

Mrs. TOMPKINS, 38 Cornhill.

Mrs. ABEL TOMPKINS, 38 Cornhill.

Mrs. FRANK B. FAY, 38 India St.

BOSTON, MARCH 24, 1848.

TREASURER'S REPORT.

Of Money received from March 4, to April 1, 1848.

Received from the following friends in Methuen, viz: Stephen Barker \$10, John Russ 5, Aaron Jacks 3.

Mrs. Sargent 2, Alonzo Sears 1, Enoch Whitcomb 1, John Lewis 1, Nathan Merrill 1.

Received from friends in Abington, as follows, viz: Lewis Ford 3, Elbridge Sprague 1, Solomon Ford 5.

FAIR IN AID OF THE PRISONER'S FRIEND ASSOCIATION.

The members of the Prisoner's Friend Association propose holding a Fair, commencing May 1st, and continuing three days. The proceeds are to be appropriated to the furtherance of the objects of the Association, among which are these:

To call the attention of people to this subject, and consequently excite their interest therein. This can be done by distributing information in regard to it, by lectures, and the circulation of books and papers. Among the latter is the "Prisoner's Friend," published by Charles Spear. It is the only paper in this country devoted to this reform, and like all other reform newspapers, must find its way slowly among those disposed to listen to its claims. It has thus far yielded its proprietors no income. The Messrs. C. & J. M. Spear have identified themselves with the cause, as its originators, and constant and steadfast friends, and the Association would like occasionally to extend to them a helping hand, by partly meeting their office expenses, by paying contributors to the paper, aiding them in visiting and relieving prisoners in any other way that the exigencies of the case may demand; but please to remember, that no amount, no aid in any particular way, excepting such as at the time may be judged most judicious, and so expressed by a vote of the Association.

They also want funds which they promise to use economically and carefully, to enable them occasionally to give free prisoners a suit of clothes, or a few days board, until employment can be procured for them.

One other portion of the vineyard seems to be waiting—who shall reap it? This Association proposes, as one branch of its interest in the reform, to discharge from the House of Correction. They are of all ages, from early childhood to old age. Many of them are so hardened in vice, that even the most sanguine philanthropists turn from them in utter despair, feeling that the immortal spark lies too deep buried for angust save the breath of Divine love to rekindle it; while others are 'more sinned against than sinning,' they are reaping the consequences of early evil influences, and are suffering for the preservation of that beautiful and holy gift of childhood, a teachable and docile spirit, which has made them easy learners of the lessons which alone they have been taught. When their term of sentence expires, they go, or are ejected from the prison, or are sent to the almshouse, and in a short time the doors of the prison again close upon them, hardened, reckless and abandoned.

Before we give over these young spirits, vice-nurtured and evil counselled, to the spell that holds them in duress, let us show them a better way. We would be ready at the door of the House of Correction to meet them, to assure them that they have true friends, and that we have ready for them a respectable home. Many, we are sure, would most thankfully put themselves under our guidance, and would thus place themselves in a way to be saved, which we say that we have labored in vain?

To accomplish much, we want not only pecuniary aid, but interest and counsel. We hope to have members of the Association from all parts of the State. No subscription or assessment is asked, but only such voluntary offerings as each feels disposed to give. Many have advised a Fair as the easiest way to put ourselves into possession of an amount wherewith to commence our labors. If those to whom this plan commends itself will assist us in accomplishing this object, we shall doubtless succeed.

A description of articles will be acceptable, and will be gratefully received by the Committee of Arrangements, or by either of those whose names are appended to this circular, either before or on the 25th of April. Gifts of flowers and refreshments will be very acceptable May morning.

Mrs. SAM'L. MAY.

Mrs. B. H. GRENE.

Mrs. OTIS EVERETT, Jr.

Mrs. F. MERRILL.

Mrs. S. M. HALL, Jr.

Mrs. O. H. MATHER.

Mrs. A. G. FARWELL.

Mrs. S. C. RUFF.

Mrs. E. HILBERT.

Mrs. H. G. POLLARD.

Mrs. W. E. RUSSELL.

Mrs. O. PECK.

Mrs. L. JENKINS.

Mrs. M. L. RICHARDS.

Mrs. FRANK R. FAY.

POETRY.

LINES.
On visiting a Scottish River.
By THOMAS CAMPBELL.

And call they this improvement!—to have changed,
My native Clyde, thy once romantic shore,
Where Nature's face is banished and estranged,
And heaven reflected in thy wave no more;
Whose banks, that sweeten'd Mayday's breath before,
Lie scar'd and leafless now in summer's beam,
With sooty exhalations covered o'er;
And for the daisied green-ward, down thy stream
Unhappily brick smoke, and clanking engines gleam.

Speak not to me of swarms the scene sustains;
One heart, free tasting Nature's breath and bloom,
To worth a thousand slaves to Mammon's gains.
But whether gods that wealth, and gladdening whom?
See, left but life enough and breathing-room
The hunger and the hope of life to feel,
Yon pale mechanic bending o'er his loom,
And Childhood's self as at Lizon's wheel,
From morn till midnight task'd to earn its little meal.

Is this Improvement!—where the human breed
Degenerate as they swarm and overflow,
Till toil grows cheaper than the trodden weed,
And man computes with man, like foe with foe,
Till Death, that thins them, scarce seems public
woe.

Improvement!—smiles it in the poor man's eyes,
Or blooms it on the cheek of Labor?—No—
To gorge a few with Trade's precarious prize,
We banish rural life, and breathe unwholesome
skies.

Nor call that evil slight! God has not given
This passion to the heart of man in vain,
For Earth's green face, th' untainted air of Heaven,
And all the bliss of Nature's rustic reign,
For not alone our frame imbibes a stain
From fetid skies; the spirit's healthy pride
Fades in their gloom;—and therefore I complain,
That thou no more through pastoral scenes shouldst
glide,
My Wallace's own stream, once romantic Clyde!

Note.—The condition of the Scotch mechanic
and laborer has not improved since Campbell wrote the
above lines. Efforts making to obtain for them a little
fresh air and recreation on Sunday, their leisure
day, are steadily withstood by Sir Andrew Agnew
and his grim friends; but with a good prospect that
they will not be successful.

From the North American and United States Gazette.

'FRANCE IS FREE.'
BY THOMAS BUCHANAN READ.

A great voice takes a foreign land,
And a mighty murmur sweeps the sea,
While nations, dumb with wonder, stand,
To note what it may be:
The word rolls on like a hurricane's breath,
'Down with the tyrant—come life or death,
France must be free!'

'Upharin' is writ on the Orleans wall,
And it needs no prophet to read the word—
The King has flown from his palace hall,
And there the mob is heard!
They shout in the heat of their maddened glee—
(What sound can compare with a nation's cry,
When it leaps from bondage to liberty?)
The voice sweeps on like a hurricane's breath,
And the wondering world hears what it saith,
'France, France is free!'

The rough-shod foot of the people tramps
Through the silence of royalty,
And over the floor the mirrors and lamps
Lie like the shattered monarchy!
They have grasped the throne in their iron,
And have borne it aloft in mockery;
But as if the ghost of a king might be
Still wielding a shadowy sceptre there,
They dash it to earth, and trample it down,
Shivered to dust, with the Orleans crown,
And about with a voice that rends the air,
'France, France is free!'

Oh, joy to the world! the hour is come,
When the nations to freedom awake,
When the royalists stand agape and dumb,
And monarchs with terror shake!
Over the walls of majesty
'Upharin' is writ in words of fire,
And the eyes of the bondmen, wherever they be,
Are lit with their wild desire.
Soon, soon shall the thrones that blot the world,
Like the Orleans, unto the dust be hurled,
And the word roll on like a hurricane's breath,
Till the farthest slave hears what it saith,
'Drive, drive, be free!'

From the Pennsylvania Freeman.

'TIS GOOD TO LIVE.
A THANKSGIVING.

I thank thee, Father, that I live!
I thank thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine;
For this green earth, where wild, sweet airs,
Like fleet spirits, joyous stray,
For winding stream, and trees, and flowers,
Beside its way.

But more I thank thee for true hearts
That bear sweet gifts of love to me,
Whom mine enfolds, and feels that this
Is love of thee.
Warm from their spirits spreads around
An atmosphere serene—divine—
Magnificent, like golden haze,
Encircling mine.

To day I bless thee most for power—
It draws me, Father, nearest thee—
To love all thine, 'e'en though they give
No love to me.
In stillness deep I walk a land
Where spirit-forms my footsteps greet,
And beautiful thoughts—an angel band,
Chant low and sweet.

Dear hours I know will darkly come,
Like April days of cloud and rain;
But thou must hearts, like wintry fields,
Grow green again.

I thank thee, Father, that I live!
Though wailings fill this earth of thine;
To labor for thy suffering ones
Is joy divine!

And even I, so weak and poor,
May bear some word of life from Thee;
A beam of hope may reach some heart
Even through me.

THE PHILOSOPHY OF LIFE.

Short the hour for fear or sleep,
Keep thy hand upon the plough;
Toil must neither dream nor weep,
Harvest comes by sweat of brow.

Ever look toward the light;
Tarry thou no friend to greet;
Willful sleep is wakeless night,
Earnest act has no less feat.

Search forever—searchers find;
Ask forever—askers win;
Only lazy eye is blind,
Want of will alone is sin.

REFORMATORY.

THE WISDOM OF MAN IS FOOLISHNESS
WITH GOD.—MASSACHUSETTS LEGIS-
LATURE AND RELIGION.

TO JAMES HAGSTON OF DUBLIN:
DEAR JAMES—The above sentiment was never
more deeply impressed upon my mind than at present.
Know, then, that the people of Massachusetts
profess to be the most civilized, enlightened, and
Christian people on earth. The following is a spec-
imen of their wisdom and piety. Bear in mind that
this is the nineteenth century of the Christian era
and that this State is the offspring of PURITAN-
ISM.

Before me is a Message of the Governor of Mas-
sachusetts, George N. Briggs, transmitted to the
Honorable Senate, for the use of the Legislature,
January 20, 1848. It is 'A Report of the Commis-
sioners, appointed under the resolve of April 26,
1847, to arrange a system for the Organization and
Discipline of the MILITIA of this Commonwealth.'
These Commissioners are—Levi Lincoln, Henry K.
Oliver, Lester Filley, Nathaniel P. Hathaway, and
James Davis. The Report is addressed 'To the
Honorable the Senate and House of Representa-
tives of the Commonwealth of Massachusetts.' It
contains 94 octavo pages—the object of which is,
to procure a more efficient organization of the military
power of the State. The Introduction contains
many strange positions, and encouraging admissions.
But I pass by that, for the present, to notice the
BILL, which is now before the Legislature, and on
which the collective wisdom and piety of the State,
as represented in that supreme tribunal, is now de-
liberating with a view to enact it into a law. The
Bill is headed as follows:—I give the heading to
show you that it is designed to be a solemn affair,
clothed with the wisdom, intelligence and piety of
nearly one million of human beings, now composing
the State:—

'COMMONWEALTH OF MASSACHUSETTS.
In the Year One Thousand Eight Hundred and
Forty-Eight.
AN ACT

CONCERNING THE MILITIA.
Be it enacted by the Senate and House of Representa-
tives in General Court assembled, and by the au-
thority of the same, as follows:

SECTION 1. Every able-bodied WHITE male citizen
shall be enrolled in the Militia, &c.

Thus, after all the solemn parade of wisdom, au-
thority and dignity, in the very first line of the Bill
is an astounding exhibition of the folly, the mean-
ness, the injustice and impiety of the Commission-
ers, and of the State in whose name and by whose
authority they speak and act. The mean and iniqui-
tous prejudice against color is appealed to, and none
but WHITE men are allowed to be enrolled among the
'defenders of liberty,' as the militia is called.

The colored people are not exempted out of respect
to their consciences or rights, to favor them, but
they are excluded in contempt for their color and
condition—to mark them as a proscribed and inferior
class. They are excluded from mingling with whites,
not only in churches and schools, but even in the
army; and not a military company could be formed
in the State, if colored men were enrolled in it.
Then, again, in section 20, touching eligibility to
military office, this professedly wise and pious State
says:—

'No idiot, lunatic, common drunkard, vagabond,
pauper, nor person convicted of an infamous crime,
nor any other than white able-bodied male citizens,
shall be eligible to any military office.'
Here, you see, all colored men are classed with
idiots, common drunkards, vagabonds, paupers, and
persons convicted of infamous crimes, and excluded
from all military offices. Not that I have any wish
to see colored persons or any others enrolled in the
militia, or elected to military offices. I think it
would be as great a crime to join a military company,
as to enlist into a band of highway robbers or of
midnight assassins; and as great an offence against
justice to be commander-in-chief of the army, as to
be commander-in-chief of a band of pirates. Yet I
believe it is as mean and infamous to exclude a man
from the army, on account of his color, as to exclude
him, for that reason, from the social circle, a meet-
ing-house, school or college.

What will you say—what will Ireland, England,
Scotland, and what will every honest man and woman,
the world over, say to this militia bill? What
ought you to say? Give us the opinion of Great
Britain upon it. Give us your own, at any rate,
through the Liberator. It is but an exhibition of the
iron rule held over the religion and politics of this
nation by slavery, and of the cowardly and wicked
treachery of northern ministers, churches and poli-
ticians to Southern kidnappers. Are we not a high-
ly intelligent, civilized and Christian people? But
come, and look farther into this bill:

'Art. 46. Sec. 142. Any non-commissioned officer
or private, absenting himself from, or behaving
indecently and irreverently at divine worship,
shall be fined not exceeding one dollar, and for
each offence after the first, he be confined twenty-
four hours in addition thereto.'

Thus the ministers and churches say to men, when
the drum beats, the bell rings, or the bugle sounds
to call you to church—Stay away if you dare, and
we will punish you with fines and imprisonment;
or if you behave indecently or irreverently, when
there, we will fine and imprison you. Oh! 'Lib-
erty of conscience! Freedom to worship when and
where we please! These words are never on the
tongues of the people of this State; and, in sub-
stance, they are in the Constitution: yet they say—
'Go to meeting, or we will imprison you in a dun-
geon.' 'INDECENTLY! IRREVERENTLY!'
How definite! How intelligible! How wise! How
pious! But who is to decide what is decency and
reverence? The ministers, in conjunction with mil-
itary officers, the Reverend commanders-in-chief
of the churches, in conjunction with the profane
commanders-in-chief of the army! Soldiers enter
the churches, take their seats in the pews in front
of the pulpit; and the ministers, elders, deacons and
church members, together with the politicians,
point to the statute book, and say to them—Sit
still, look decently, look reverently, or we will
thrust you into prison! Thus men are to look decently
and reverently at the word of command, and by statute
law, and under pains and penalties. This, only in
the meeting-house. No matter how indecently and
irreverently they may look in other places, and
during six days of the week; the wisdom and piety
of the State are not at all concerned how indecently
and blasphemously they behave in all other places
and times; but in the meeting-house, and on Sun-
day, they must put on their decent and reverent be-
havior, or be fined and imprisoned. See how the
wise legislators and meeting-goers of this State look
after Sunday and the meeting-house! The holy day
and the holy temple! They immerse a MAN, the
image of God, the temple of the Holy One, made
but a little lower than angels, and crowned with glo-
ry,—in a loathsome dungeon, out of regard to Sun-
day and a meeting-house! Again:

'Art. 47, same sect. 'Any officer guilty of profane
cursing and swearing, for each offence, two dollars.'
'Art. 48. Any non-commissioned officer or private,
guilty of profane cursing and swearing, for each
offence, not exceeding one dollar.'

Thus this enlightened and Christian State, as she
calls herself, puts down 'profane cursing and swear-
ing by pains and penalties, and graduates the severity
of it by dollars and cents. If a man, with epaulettes
and cockades, swears, he has committed two dollars'
worth of sin; but the man who has no badge of
office and distinction, if he swears, sins only one dol-
lar's worth.

Besides, the State exercises this wise and pious
care over only one particular class of men, i. e. mil-
itary men. No matter whether any others go to meet-
ing or not; no matter how indecently or irreverently
they behave while there; no matter how much
they curse and swear; the State feels no concern
for them. Only soldiers are cared for. Their mis-
deeds, their souls, must be looked after, and their lo-
cates are to be thrust into dungeons for the good
of their souls! And this in the 48th year of the 19th
century of the Christian era—in a State boasting of
being the most enlightened and pious State in the
world!

But look at another section of this bill, and see
the climax of the wisdom, humanity and Christianity
of the 'Commonwealth of Massachusetts,' in Gen-
eral Court assembled.

SECT. 139. The offenders described in this section
are liable to the penalty of death:

1. Beginning, exciting, causing or joining sedition—DEATH.
2. Being present at a seditious meeting, and not
using utmost endeavors to suppress it—DEATH.
3. Knowing of a seditious meeting, or of a sedition,
and not giving information thereof to com-
manding officer—DEATH.
4. Desertion—DEATH.
5. Advising desertion—DEATH.
6. Mischiefing before an enemy—running away—
abandoning any post, fort, or guard—DEATH.
7. Speaking or doing anything to induce others to
do the like—DEATH.
8. Making known a watchword to any not entitled
to receive it—DEATH.
9. Giving a parole, or watchword, different from
what he received—DEATH.
10. Forcing a safeguard—DEATH.
11. Harboring or protecting an enemy—DEATH.
12. Relieving them with money—DEATH.
13. Relieving an enemy with victuals—DEATH.
14. Relieving an enemy with arms and ammuni-
tion—DEATH.
15. Directly holding correspondence with, or giving
intelligence to an enemy—DEATH.
16. Indirectly holding correspondence with, or
giving intelligence to an enemy—DEATH.
17. Compelling the commander of any garrison,
post, fortress or guard, to surrender it—DEATH.
18. Compelling him to abandon it—DEATH.

These crimes are created by the State. Not one
of them would have any existence but for a special
enactment. These professedly wise and pious people
create eighteen crimes, and punish them with death.
This is called a Christian Commonwealth, and it
punishes men with death for doing what
Christianity expressly and positively requires.

Section 140 relates to officers; and they are to be
executed, 'in addition to any other punishment
which may be lawfully inflicted—at the discretion of
a court martial.'

1. Using traitorous and contemptuous language
against the authority and government of the United
States.
2. Using such language against the authority,
government, or legislature of the State.
3. Refusing or neglecting to march to the place
of rendezvous when ordered by the State.
4. Refusing or neglecting to make any draft, when
ordered by the State.
5. Disobeying any lawful order of the State.
6. Refusing or neglecting to obey any precept or
order to call out the militia.
7. Advising or persuading any other officer or sol-
dier to do the like.
8. Using any reproach or provocation to another,
in speech, gesture, or writing, to induce him to fight
a duel.
9. Giving or sending a challenge to fight a duel.
10. Accepting a challenge to fight a duel.
11. Acting as second in a duel.
12. Promoting or carrying a challenge to fight a
duel.
13. Upholding another for not sending, or for re-
fusing a challenge.
14. Getting drunk on guard or other duty.
15. Leaving his confinement before set at liberty
by his employers.
16. Behaving in a seditious and infamous man-
ner.
17. Wasting ammunition, military stores, imple-
ments or other property of his employers.

See how careful the good people of this State are
to look after the morals of their military officers.
Commission men to steal, rob, murder, to burn
houses and towns, and violate and murder the wom-
en and children—and then punish them, at the dis-
cretion of a court martial, for 'wasting their ammu-
nition; for 'scandalous and infamous behavior';
for 'getting drunk'; for 'sending, receiving, or car-
rying a challenge'; for 'upbraiding others for re-
fusing to send or accept a challenge,' and for 're-
fusing to obey any order of their employers.' But
come, dear friend, and look into the wisdom and
piety of this State a little further.

The offenders described in the following section
are to suffer such punishments as may be inflicted,
at the discretion of a court martial. It relates to of-
ficers and soldiers. They may be whipped, impris-
oned, or even put to death, according to the nature
of the offence, and the circumstances under which
it is committed:—

SECT. 141. 1. Behaving with disrespect or con-
tempt toward the commander-in-chief or other
commanding officer.
2. Disobeying the lawful commands of his superi-
or officer.
3. Striking a superior officer.
4. Drawing or lifting up any weapon against
him.
5. Offering any violence to him in the execution
of his office.
6. Refusing to obey, resisting, drawing or lifting
a weapon against, or offering any violence to, any
officer of rank, inferior or superior.
7. Refusing to submit to any officer attempting to
arrest him.
8. Not keeping good order in any garrison or
march.
9. Not redressing abuses and disorders.
10. Being found one mile from camp without
leave in writing from the commandant.
11. Being out of camp post or quarters, without
leave of superior officer.
12. Refusing to retire to his quarters at the beat-
ing of the retreat.
13. Refusing to repair to the place of parade or
exercise, at the time fixed by the commandant.
14. Going from such place or rendezvous, without
leave.
15. Sleeping on his post, as sentinel.
16. Leaving post before regularly relieved.
17. Giving false alarms, by any means.
18. Doing violence to any person bringing pro-
visions to camp.
19. Insulting any such persons.
20. Using menacing words, signs or gestures, in
presence of a sitting court martial.
21. Disturbing proceedings of said court.
22. Refusing to receive a prisoner delivered to
him.
23. Releasing a prisoner without authority from
the officer.
24. Allowing him to escape.
25. Refusing to notify to officer the names and
crimes of his prisoners.

Such is the power assumed by the people of this
State over the persons and lives of men. DISCRE-
TIONARY POWER to create crimes and to pun-

ish them—power to convert any and every act of a
man's life into an offence, punishable with stripes,
imprisonment and death. It is fearful, horrible, di-
abolical! Such are the words, gestures, signs and
acts, which the ministers, churches and legislators
of Massachusetts claim the right to punish with cruel,
barbarous, and bloody punishments. But this
State is not a sinner above all others. The laws of
this nation, of Great Britain and France, are ex-
actly the same.

And this is WAR. Every man who pleads for de-
fensive war, pleads for this bill. There can be no
army, no militia, no war, without these cruel and
murderous laws and regulations. This professedly
enlightened, civilized and Christian people hire men
and pay them for the express purpose of committing
theft, robbery, arson and murder, upon their fel-
low-beings. To discipline them and prepare them
to perpetrate these crimes coolly, judiciously, skill-
fully and successfully, they organize them and put
them under the above regulations.

This militia bill should be headed:

'To the Honorable the Senate and House of Repre-
sentatives of Massachusetts:—

'The commissioners appointed by the ministers
and churches of the State, in General Court assem-
bled, to report a system for the organization and dis-
cipline of the people of this Commonwealth—for the
more orderly and successful commission of theft,
robbery, arson, rapine and murder, respectfully sub-
mit the following report.'

This bill, destined in a few days to become the
law of the State, is a formal reversal of justice and
humanity, and a deliberate abolition of the govern-
ment of God. Every conceivable wrong and outrage
is organized and legislated into just and righteous
deeds. The ministers and churches look on and see
their legislators, their agents, thus legalizing and
sanctifying all crimes, and they raise not one note
of remonstrance; nay, they urge them on by their
prayers and preaching to perpetrate the deed. Not
a remonstrance against the bill has yet been present-
ed. Not one direct effort is yet made to defeat it.
Excuse me for sending this through the Liberator.
Through the same medium, I received your letter
dated Feb. 8, 1848. It interested me and many oth-
ers deeply.

I have many things to write about the political,
pecuniary and religious affairs of this nation. Our
affairs with Mexico—the Treaty, its deceitful char-
acter, a mere procrastination of the day in which
all Mexico, the West India Islands and Canada must
come under the iron heel of American Slavery, UN-
LESS THE UNION BE DISSOLVED. I could say much
about our glorious Anti-Sabbath Convention, just
held, and its impressive and truly Christian results.
You will see its Resolutions in the Liberator.
Mark—I claim my place at your dinner table ev-
ery Saturday evening, at 6 o'clock. I yield it to no
man, present or absent; dead or alive.

Dear love to all. H. C. WRIGHT.
Boston, March 28, 1848.

OBSERVANCE OF SUNDAY.

Extracts from an excellent Discourse, entitled,
'Some Thoughts on the most Christian Use of the
Sunday: preached at the Melodeon, on Sunday, Jan.
30th—by THEOPHORE PARKER.'

In Catholic countries at the present day, the morn-
ing of Sunday is appropriated to public worship,
the people flocking to church. But the afternoon
and evening are devoted to society, to amusement
of various kinds. Nothing appears sombre, but
everything has a festive air; even the theatres are
open. Sunday is like Christmas or Thanksgiving
day in Boston, only the festive demonstrations are
more public. It is so in the Protestant countries
on the continent of Europe. Work is suspended,
public and private, except what is necessary for the
observance of the day; public lectures are sus-
pended; public libraries closed; but galleries of
paintings and statues are thrown open and crowd-
ed; the public walks are thronged. In southern
Germany, and doubtless elsewhere, young men and
women may be seen in summer, of a Sunday after-
noon, dancing on the green, the clergyman, Protest-
ant or Catholic, looking on and enjoying the
cheerfulness of the young people. We think their
mode of keeping Sunday is unholy; they, that ours
is Jewish and Pharisaical. In our country, courses
of scientific lectures are delivered after the
hours of religious services, to men who are busy
during the week with other cares, and who gladly
take the hours of their leisure day to gain a
little intellectual instruction. When England was
a Catholic country, Catholic notions of Sunday of
course prevailed. Labor was suspended; there
was service in the churches, and afterwards there
were sports for the people, but they were attended
with quarrelling, noise, uproar and continual drunk-
enness. It was so after the Reformation. In the
time of Elizabeth, the laws forbade labor, except in
the time of harvest, when it was thought right that
God should be 'served by the sweat of the brow.'
Some of the Protestants went to the fields, and
those disorders, and convert the Sunday to a higher
use. The government, and sometimes the superior
clergy, for a long time interfered to prevent the
reform; often to protect the abuse. The 'Book of
Sports,' appointed to be read in churches, is well
known to us from the just indignation with which
it filled our fathers.

Now, it is plain that in England, before the Re-
formation, the Sunday was not appropriated to its
highest use; not to the highest interests of man-
kind; no, not to the highest concerns which the
people at that time were capable of appreciating.
The simple mode then and subsequently, by
government, to enforce the observance of the day
for purposes not the highest, led to the very abuse
that to other and counter reactions. The ill
consequences of those movements have not yet
ceased on either side of the ocean.

The Puritans represented the spirit of reaction
against ecclesiastical and other abuses of their time
and place, before them. Let us not do these men
less justice. I honor the heroic virtue of our fathers,
not less because I see their faults; see the causes
of their faults, and the occasion which demanded
such masculine and terrible virtues as the Puritans
unquestionably possessed. I speak only of their
decline of the Sunday—they were driven from one
extreme to the other. They took many of the
Testament notions of the Sabbath; they interpreted
them with the most Pharisaical rigor, and then
applied them to the Sunday. Did they find no
warrant for that rigor in the New Testament—they
found enough in the Old; enough in their own
character, and their consequent notions of God.
They thus introduced a set of ideas respecting
Sunday, which the Christian church had never
known before, and rigidly enforced an observance
thereof utterly foreign both to the letter and spirit
of the New Testament. They made Sunday a ter-
rible day; a day of fear and of fasting, and of
trembling under the terrors of the Lord. They
called it by the Hebrew name of the Sabbath, and
the Catholics had said it was not safe to trust the
Scriptures in the hands of the People, for an in-
spired Word needed an Expositor also inspired. The
abuse which the Puritans made of the Bible by their
notions of the Sunday, seemed a fulfillment of the
prophecy. But the Catholics had said that what
is plain to all men now—that this very abuse of
Sunday and Scripture was only the reaction
against other abuses, ancient, venerated, and en-
forced by the Catholic church itself.

Every sect has some institution which is the sym-
bol of its religious consciousness, though not devised
for that purpose. With the early Christians, it was
their love-feasts and communion; with the Cath-
olics, it is their gorgeous ritual with its ancient
and divine pretensions,—a ritual so imposing to
many; with the Quakers, who scorn all that is sym-
bolic, the symbol equally appears in the plain dress
and the plain speech, the broad brim, and the
shawl. With the Puritans, this symbol was the Sab-
bath—not the Sunday. Their Sabbath was their
themselves—austere, inflexible as their 'divine de-
crees'; not human and of man, but Hebrew and
of the Jews; stern, cold, and

The Puritans were possessed with the sentiment
of a *severe* religion; they had ideas analogous
to that sentiment, and wrought out actions akin to
those ideas. They brought to America their ideas
and sentiments. Behold the effect of their actions.
Let us walk reverently backward, with averted
eyes, to cover up their folly, their shame, and their
sin, as they could not walk to conceal the folly of
their progenitors. The Puritans are the fathers
of New England and her descendant States; the
fathers of the American ideas; of most of the things
in America that are good; surely of most that is bad.
They seem made on purpose for their work of con-
quering a wilderness, and founding a State. It is
not with gentle hands, not with the dalliance of
effeminate fingers, that such a task is done. The
work required energy the most masculine, in heart,
head, and hands. None could do it but men.
They have done such a work. They could fast as
none; none could work like them; none preach;
none pray; none could fight as they fought.
They have left a most precious inheritance to men
who have the same greatness of soul, but have fel-
len on happier times. Yet this inheritance is fatal
to mere imitators, who will go on planting in vir-
gins, where the first planter had labored with the
fruit of his own toil. This inheritance is dan-
gerous to men who will be no wiser than their an-
cestors. Let us honor the good deeds of our fa-
thers; and not eat, but reverently bury their hon-
ored bones.

The Puritans represented the natural reaction
of mankind against old institutions that were
corrupt and tyrannical. The Catholic church had mul-
tified fast days to an extreme, and taken unnecessary
pains to promote fun and frolic. The Puritans
would have none of the Saints' days in their calen-
dar; thought sport was wicked, cut down May-
poles, and punished a man who kept Christmas af-
ter his fashion. The Catholic church had neg-
lected her golden opportunities for giving the
people moral and religious instruction; had quite
too much neglected public prayer and preaching,
but relied much on sensuous instruments—archi-
tecture, painting, music. In revenge, the Puritan
had a meeting-house plain as boards could make
it; tore the pictures from the walls; thought an organ
was not of God; and loud sermons, long and nu-
merous, and prayers full of earnestness, zeal, piety,
and faith; in short, possessed of all desirable things
except—an end. Did the Catholics forbid the
people the Bible, emphatically the Book of the
People—the Puritans would read no other book;
they had their Bibles, and they read them. They
were the laws of God in the Old Testament, and
they made better. Did Henry and Elizabeth un-
derstand the People, and overvalue the monarchy,
Nature had her vengeance for that abuse, and the
Puritan taught the world that kings, also, had a
joint in their necks.

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